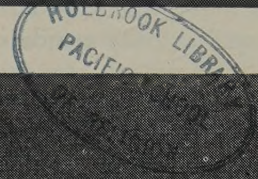


the Alliance Weekly

OCTOBER 16, 1957

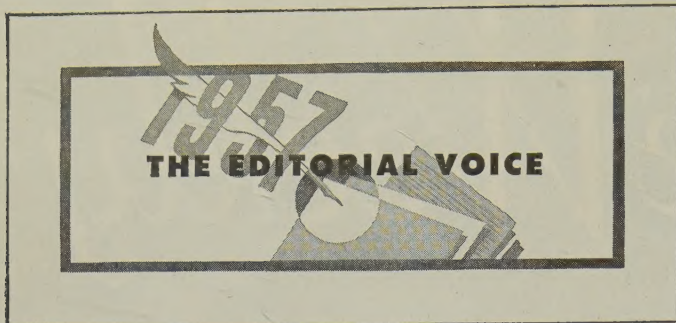


MUENCH

GATEWAY TO YOSEMITE PARK, CALIF.

In this issue

GLORY FROM THE GRAY By Ralph Freed
"CROWS AND METHODIST PREACHERS" . . . By A. W. Tozer



WE HAVE LOST OUR WAY

Among the many wonders of the Holy Scriptures is their ability frequently to compress into a sentence truth so vast, so complex, as to require a whole shelf of books to expound.

Even a single phrase may glow with a light like that of the ancient pillar of fire and its shining may illuminate the intellectual landscape for miles around.

An example is found in Jeremiah 10:23. After the Lord had spoken of the vanity of idols and had set in contrast to the gods of the heathen the glory of the living God, the King of Eternity, the prophet responded in an inspired exclamation that very well states the whole problem of humankind: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps."

The prophet here turns to a figure of speech, one which appears in the Scriptures so frequently that it is not easy to remember that it is but a figure. Man is seen as a traveler making his difficult way from a past he can but imperfectly recollect into a future about which he knows nothing. And he cannot stay, but must each morning strike his moving tent and journey on toward—and there is the heavy problem—toward what?

It is a simple axiom of the traveler that if he would arrive at the desired destination he must take the right road. How far a man may have traveled is not important; what matters is whether or not he is going the right way, whether the path he is following will bring him out at the right place at last. Sometime there will be an end to the road, and maybe sooner than he knows; but when he has gone the last step of the way will he find himself in a tomorrow of light and peace, or will the day toward which he journeys be "a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness"?

The inspired prophet Jeremiah says (and for that matter all the holy prophets who have spoken since the world began say) and our Lord and His apostles say that man does not know the way; indeed he hardly knows where he should go, to say nothing of the way he should take to get there. The worried Thomas spoke for every man when he asked, "Lord, we know not whither thou goest; and how can we know the way?"

That is the truth and we had better face it squarely: the way of man is not in himself. However severe the

blow to our pride, we would do well to bow our heads and admit our ignorance. For those who know not and know they know not, there may in the mercy of God be hope: for those who think they know there can be only increasing darkness.

Philosophically man has lost his way. Could he throw himself out of his age-old predicament he would long ago have done it, for the world has had more than enough serious-minded men of superior intellectual endowments to examine every rabbit path in all the meadows of human thought and to explore every forest and wilderness in search of the way.

Since the first fallen man got still long enough to think fallen men have been asking these questions, "Where came I? What am I? Why am I here? and Where am I going?" The noblest minds of the race have struggled with these questions to no avail. Did the answer lie somewhere hidden like a jewel it would surely have been uncovered, for the most penetrating minds of the race have searched for it. Not a foot of ground but has been spaded up, neither is there crevice or cave anywhere in the region of human experience but has been spied into thoroughly and often as the centuries passed. Yet the answers remain as securely hidden as if they do not exist.

Why is man lost philosophically? Because he is lost morally and spiritually. He cannot answer the question life presents to his intellect because the light of God has gone out in his soul. The fearful indictment the Holy Ghost brings against mankind is summed up concisely by count in the opening chapters of Romans and the conduct of every man from earliest recorded history to the present moment is evidence enough to sustain the indictment.

"When they knew God, they glorified him not as God," read the terrible words, "neither were thankful but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things . . . who changed the truth of God into a lie. On and on the devastating words flow, mounting in intensity till no one with any conscience left or any fear of moral consequences can stand to look the Judge in the face, but must cast down his guilty eyes and cry, "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies blot out my transgressions."

Apart from the Scriptures we have no sure philosophy; apart from Jesus Christ we have no true knowledge of God; apart from the indwelling Spirit we have no ability to live lives morally pleasing to God.

How wonderful that Christ could say, "I am the way, the truth, and the life." For this we can never be thankful enough.

Pray for the annual Subscription Campaign, October 2 to November 24.

"Glory from the Gray"

By REV. RALPH FREED

THE dynamic instances of glorious deliverances and victories in the lives of God's choice men and women have a remarkable way of stimulating faith in us. While it is true that God expects us to walk by faith and not by sight, yet it is an indisputable fact that the lives of others will influence our own lives and times of spiritual refreshings will leave an indelible mark upon us.

If you have ever witnessed a truly great revival, a mighty deliverance, you know that you have not been the same since. There is something uplifting and stimulating about seeing God work. Because you have seen God's moving in the lives of others, you find it easier to believe Him and trust Him in your life and ministry. These mountaintop experiences lift you into the heavenlies with Christ Jesus.

But times of sorrow, of severe testings and of tragedy have also a way of enriching our lives. Though it seems paradoxical, the tragic experiences of the great martyrs of the church stimulate our faith and love for Christ.

As we study the lives of Joseph, of Daniel and the three Hebrew children, of Esther and Mordecai, of Stephen, of Paul and Silas in the depth of the dungeon in the darkness of the night and see how the martyrs have been permitted to go through the refiner's fire and come forth as pure gold, we are stirred to attempt great things for God and are drawn to a closer walk with our Saviour. Yea, many of God's children, perhaps you, have been led to a fuller consecration through tasting the cup of suffering.

The theme of my message is not the glowing white mountain peaks of blessings and victories, nor the deep, black valleys of sorrows and tragedies. Because of their great

contrast, these command attention. But most of us have experienced little or nothing of such dramatic and dynamic events. Even a missionary to a foreign land who may be expecting the Lord to use him in some startling way as He has used some of those who have gone before probably will find his life devoid of the white that inspires or of the black that stirs others to deep devotion.

Your days are probably routine, uneventful, drab days. They are only the dull gray that saps the very life out of you. Nothing to lay hold of, nothing stirring, nothing stimulating or inspiring, until you are tempted to think that your life is useless and wasted. You feel your spiritual vitality slowly ebbing away and in your heart of hearts you feel as dry as dust.

Those who go through such a life with abounding joy and overflowing blessing are to me the greatest heroes of faith. They amaze me. Their experience is the theme of my

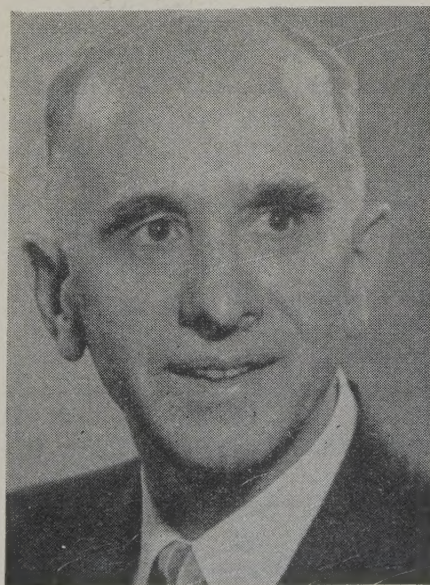
message, "Glory from the Gray." God longs to manifest His glory in the ordinary gray of your life.

What is the secret of such a life? Let me illustrate it first.

The first term of our missionary ministries in the Near East, Mrs. Freed and I lived in the town of Dera'a in southeast Syria, a country that is dry and barren. During those years there was an average of thirty rainy days a year. Naturally soon after the rainy days of the winter months much of the vegetation is burned up. One can travel many, many miles without seeing a single tree.

After settling in a simple stone house on the edge of the town we decided to beautify the property around the house. So we planted twenty-four small trees. Water was very scarce and had to be brought daily in small quantities from the public well. We felt that with strict economy we could have enough water to keep these plants alive. Naturally we planted the trees at the beginning of the rainy season, which gave us a good start.

In the first spring and summer we used all the water we could to keep the trees alive but by the late fall half of the trees had died. The following summer only two trees remained. We continued in Dera'a for several years longer and could look at those two little trees. They never grew more than three or four inches



Rev. Ralph Freed

Mr. Freed is the Field Director of the Voice of Tangier, a full-time Christian radio station broadcasting the gospel in twenty-three languages to the millions of Europe, North Africa, Middle East and behind the Iron Curtain. Formerly he was an Alliance missionary to Palestine. "Glory from the Gray" is part of a message delivered to the graduating students at the Beatenburg Bible School, Switzerland.

and only had a few green leaves on them. Of course, they had a good excuse—poor soil, scarcity of rain, withering sunshine 330 days a year.

They were like so many Christians; alive, yes; a few leaves, yes; but that's all. No joy to anyone, no testimony, no shelter or shade for the weary wanderer.

But let us turn to another scene. For years we had heard of the mighty cedar of Lebanon. Most of the ancient cedars have been ruthlessly cut in centuries past but there remain to this day two groves of cedars kept as national preserve. The larger of the two is known as the Tripoli Cedars.

One hot summer's day we set out to see them. Tripoli is a coastal city of Lebanon and from there the cedars can be reached by a steep road winding twenty to twenty-five miles into the mountains. The grove is at an altitude of 6,500 feet. We started with an Arab driver. On the lower levels the mountains are well covered with young trees, but after 3,000 feet the mountains become barren. We saw nothing but rocks and dust and wondered if the driver was taking us to the right place. After a while he pointed to a large dark patch near the peak of a distant mountain and said, "Look—that's the Tripoli Cedars!"

Frankly, we were disappointed.

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The Subscription Campaign—October 27-November 24

The Christian and Missionary Alliance was founded for a specific ministry—to bear witness to the deeper, fuller life in Christ; to emphasize the Person of Christ as the source of all doctrine and spiritual teaching, and to preach the gospel to the uttermost parts of the heathen world as quickly as possible.

For seventy-five years this magazine has been faithfully committed to the message and ministry of the Society, though its name and size and the frequency of publication have varied during the decades. Beginning with the first issue of 1958 there will be another change, one which we feel sure is for the better. We shall take a new but more expressive name—THE ALLIANCE WITNESS; we shall be publishing every other week but in a larger (20-page), more attractive format, with color on each issue. Yet the price remains at \$2.00 a year (\$2.75 foreign).

In just a few more days the annual Subscription Campaign gets under way. We are counting on all our readers, as well as committees in the local churches, to help enlarge the ministry of the magazine. Each subscriber can help—by getting others to subscribe, by giving subscriptions to friends and by speaking enthusiastically of the benefits of the magazine.

A word to the churches: be sure your committees are appointed and plans made for the enlarging of your subscription total.

We finally reached our destination and our disappointment turned into amazement. There before us was a grove of about 450 majestic cedars considered to be at least three thousand years old. Many of the trees are two hundred feet high and some of them have a circumference of fifty feet at the base. It would take six or seven men with outstretched arms to reach around the trunk of one tree.

The most unusual thing about these trees was the long branches which stretch almost horizontally. I was amazed at the strength the trees must have to keep such branches from bending and breaking.

Surrounding the grove was nothing but barrenness, dryness and almost unbroken withering sunshine much of the year, the same as in Dera'a. What made these mighty trees? What was the secret of their virility and beauty? We were perplexed.

The following day I found the answer.

We stayed at a small hotel built at the edge of the grove. Our guide suggested that we visit some interesting caverns. We drove down the mountain road a mile or so in the car and came to the entrance of the caves. They were very extensive and we walked in them a considerable distance, advancing in the dark with the aid of lanterns. Suddenly we heard a roaring sound

which steadily increased until it sounded like thunder. Our guide stopped. We held the lights high and saw before us a mighty, rushing stream, an underground river with rapids. Then the guide told us something which answered our question of the day before. "You see," he said, "straight above us are the cedars. They send their roots through the soil and the rocks into this stream."

That made the difference. The surroundings were barren and desolate, the rain scarce, the sun burning, but the roots of these cedars went down and down, deeper and deeper until they reached the living stream of ever-flowing waters.

The cedars of Tripoli illustrate what I mean by the "glory from the gray." Now I shall read the text found in the Gospel of John 7:38: "In the last day, that great day of the feast, Jesus stood and cried saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

This invitation is to you in the midst of the dull, drab, uneventful gray days of your life and it will turn them into days of heaven on earth for you and through you for others. God's promise is sure (Isaiah 44:3): "I will pour water upon him that is thirsty, and floods upon the dry ground."

Those Amazing Methodists

5. "Crows and Methodist Preachers"

By A. W. TOZER

IN the early days of Methodism in America the wilderness was yet unconquered; highways were poor and few in the East, and in the West totally unknown.

When a man set out to travel any distance on horseback or afoot in those rough times he was altogether on his own. He challenged nature in the raw and took on savage Indians, roaring floods, bitter, numbing cold, wild beasts and unknown dangers—with a human dwelling dotting the vastness here or there it's true, but perhaps a day's journey between one habitation and the next.

But throughout the South and Middle West the people lived, the people for whom Christ had died, in isolated towns and tiny villages that somehow grew up amid the towering mountains or on the broad expanse of plains. And where the people were, there the Methodist preachers went.

In those days a proverb was often heard on the lips of the American farmer and woodsman, a proverb that had in it a lot of the salt of derision but a great deal of sly admiration too, and it tells us more than many pages of prose could do. When the weather had closed in to ice-lock the little streams, drive the beasts to whatever shelter they could find and force even the hardy outdoorsman to sit for a time by his crackling fireplace—then the proverb became a kind of good-natured excuse for staying inside. "The weather isn't fit for man or beast," they said; "there's nothing stirring out there but crows and Methodist preachers."

The Methodist preacher for the first hundred or more years from

the founding of the United Societies in the middle of the eighteenth century was a phenomenon hardly matched anywhere since the days of the apostles. In his single-minded devotion to Christ, his robust love for humankind, his joy, his lean courage and his willingness to suffer he stands very much alone in the annals of evangelical endeavor.

In writing of him one is tempted to compare him to religionists of other periods, but always the parallel breaks down. He knew something, for instance, of the poverty of the monastic orders, but his poverty was not the result of an arbitrary vow gratuitously taken; rather it came naturally as the price he paid for the joy of preaching to the common people who could not afford to pay him enough to enable him to live even reasonably well.

Those who charge that religion is a racket promoted by the clergy for financial gain will have a hard time explaining those Methodist preachers. Says the *Book of Discipline* published in 1848, "The annual allowance of a married bishop shall be two hundred dollars and his travelling expenses. The annual allowance of an unmarried bishop shall be one hundred dollars and his travelling expenses." The traveling preacher got the same as the bishop, and as an added emolument he was allowed the sum of sixteen dollars a year for each child up to the age of seven, and after that each one received twenty-four dollars until he was eighteen. After that nothing. Of the hundreds of preachers who worked for a living and preached for the joy of it, nothing is said. No, the Methodist preacher was not a

beggar, but he would surely have made more money begging than he did preaching.

One is tempted also to compare the early Methodist preacher with the preaching friar or the religious troubadour such as Richard Rolle, but again there is no true comparison. Those men lived extreme, unnatural lives, sworn to celibacy, while the Methodist preacher was usually a family man, more often than not with a large brood of healthy children; indeed it is a matter of simple history that many of our greatest leaders in the fields of religion, education and statesmanship came out of the Methodist parsonage.

To become a preacher in the Methodist Societies a man had to run an obstacle course and clear a series of hurdles so high as instantly to disqualify all but the best. Not much was said about educational advantages to begin with, though the minister was required to study and read constantly. "Contract a taste for reading," said the Rules, "or return to your former employment." Spiritual qualifications were indispensable. The preacher above all else must know God. Whatever else he might lack he must be deeply experienced in "personal religion."

The rules of the Society were few and simple, but they served as a screen to remove the chaff from the wheat. And it should be remembered that it was not enough to nod acquiescence to the questions asked at ordination. Should the preacher neglect his spiritual duties he answered to his brethren for it, and if his breach of faith was flagrant or long continued he was quietly

dismissed from the conference.

Here are the "Rules for a Preacher's Conduct" which every Methodist preacher had to read and keep or get out. This list was put together for convenience, though it does not quite cover everything. Other rules are scattered here and there among the general rules and regulations of the Societies.

"Be diligent. Never be unemployed; never be triflingly employed. Never trifle away time; neither spend any more time at any place than is strictly necessary.

"Be serious. Let your motto be, *Holiness to the Lord*. Avoid all lightness, jesting, and foolish talking.

"Converse sparingly, and conduct yourself prudently with women.

"Take no step toward marriage without first consulting your brethren.

"Believe evil of no one without good evidence; unless you see it done, take heed how you credit it. Put the best construction on everything. You know the judge is always supposed to be on the prisoner's side.

"Speak evil of no one; because your word especially would eat as doth a canker. Keep your thoughts within your own breast, till you come to the person concerned.

"Tell every one under your care what you think wrong with his conduct and temper, and that lovingly and plainly as soon as may be; else it will fester in your heart. Make all haste to cast the fire out of your bosom.

"Avoid all affectation. A preacher

of the gospel is a servant of all.

"Be ashamed of nothing but sin.

"Be punctual. Do everything exactly at the time. And do not mend our rules, but keep them; not for wrath but for conscience' sake.

"You have nothing to do but to save souls; therefore spend and be spent in this work. Observe! it is not your business only to preach so many times, and to take care of this or that society; but to save as many as you can; to bring as many sinners as you can to repentance, and with all your power to build them up in holiness without which they cannot see the Lord. And remember!—a Methodist is to mind every point, great and small, in the Methodist Discipline. Therefore you will need to exercise all the sense and grace you have.

"Act in all things not according to your own will, but as a son in the gospel. As such, it is your duty to employ your time in the manner in which we direct: in preaching and visiting from house to house; in reading, meditation and prayer.

"Be sure never to disappoint a congregation. Begin at the time appointed. Let your whole deportment be serious, weighty, and solemn. Always suit your subject to your audience. Choose the plainest texts you can. Take care not to ramble, but keep to your text and make out what you take in hand. Take care of anything awkward or affected, either in your gesture, phrase or pronunciation. Do not usually pray *extempore* above eight

or ten minutes (at most) without intermission . . ."

Under another head, "The Duty of Preachers to God, Themselves, and One Another," further rules are laid down. Here are some: "How shall a preacher be qualified for his charge? By walking closely with God, and having His work greatly at heart: and by understanding and loving discipline, ours in particular.

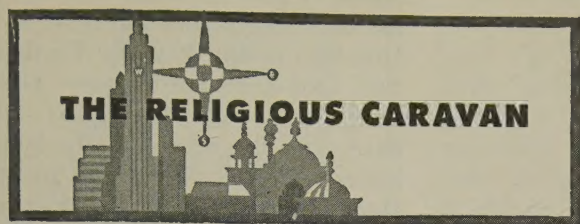
. . . As preachers: have you thoroughly considered your duty? And do you make a conscience of executing every part of it? Do you steadily watch against the world? Yourself? Your besetting sin? Do you deny yourself every useless pleasure of sense? Imagination? . . . Are you temperate in all things? . . . Do you eat more at each meal than is necessary? Are you not heavy or drowsy after dinner? . . . Wherein do you take up your cross daily? Do you cheerfully bear your cross, however grievous to nature, as a gift of God, and labor to profit thereby? Do you endeavour to set God always before you? To see His eye continually fixed upon you? Never can you use these means but a blessing will ensue. And the more you use them, the more you will grow in grace."

Reared as most of us have been in an evangelical freedom that is but another name for license, the rules and exhortations of the old Methodists may appear unnecessarily severe. But good fruit grows only on good trees, and the fruit of early Methodism was good—so good indeed that after the passing of two centuries ministers of every denomination point to it as a worthy example of what Christianity can do for men who take it seriously. We sing the hymns of those Methodist preachers and point up our sermons with anecdotes from their lives, but we are not ready to follow them in practice. We criticize them for their narrowness, but they had power and we do not.

Luxury, languor and levity characterize too many of us evangelists preachers today. The Methodist preacher, for his life of hardness and self-sacrifice, was once likened to the crow. I wonder how many of us preachers today have earned such an honor.

Strengthening the Inner Life

The best way to do is to receive equally and with the same submission all the different things which God gives us throughout the day, within us and without. On the outside there are unpleasant things which we must endure bravely, and pleasant things for which we must not stop. We resist the temptations of adverse things by accepting them, and we resist beguiling things by refusing to care about them. As for the interior things, we have only to do the same. Those which are bitter serve to crucify, and to produce all their good in the soul, if we receive them simply and with an unlimited acceptance without trying to water them down. Those which are pleasant we must use for the moment, like a remedy, without self-satisfaction, without attachment, without possessiveness.—FÉNELON.



DAVID R. ENLOW, Editor

AT HOME

"Sunday school by mail" program: A "Sunday school by mail" program was launched by The Methodist Church on October 1. Methodist church-school curriculum materials will be sent free to families who enroll in the program, called "Church School at Home." Dr. Edward D. Staples, director of the Board of Education's Department of Christian Family, said the program will be directed especially to isolated families.

Lutherans reported gain of 245,363 members: Membership in Lutheran churches in the United States and Canada totaled 7,618,301 in 1956, a gain of 245,363 (3.3 per cent) over the previous year. The figures were reported in New York by the National Lutheran Council in its annual statistical survey. Of the 1956 total, 7,388,176 were members of churches in the United States and 230,125 in Canada. The Canadian group is affiliated with United States church bodies.

ABROAD

Methodists hold mission in Philippines: A Methodist evangelism mission to the Philippines in August recorded 2,024 commitments to Christ, it was announced at Nashville, Tenn. All of them said they wanted to become members of The Methodist Church, the announcement added. Nine United States Methodists participated in the mission, among them Dr. Harry Denman, of Nashville, general secretary of the Methodist Board of Evangelism. About 900 Philippine Methodists took part. They were led by Bishop Jose L. Valencia.

School of Biblical studies approved by Israel: Israel has granted permission to a corporation headed by three Minneapolis conservative Protestant churchmen to start a graduate school of Biblical studies in Jerusalem. Word of the government approval came in a cable from Dr. D. Douglas Young, who has spent the summer in Israel making arrangements for the school and excavating with Dr. Yigael Yadin, famed soldier-scholar.

Anniversary of pioneer's arrival in China: A service of commemoration was held at the Portuguese Colony of Macao on September 2, just 150 years since Robert Morrison arrived in Macao Roads. More than a hundred people made the trip from Hong Kong to Macao by steamer in order to attend the commemoration service,

held at the Morrison Memorial Church and in the cemetery in which Robert Morrison is buried.

Charges Latin countries persecuting Baptists: Latin countries, particularly Spain and Colombia, are still persecuting Baptists, the president of the Baptist World Alliance said at Hamilton, Ont. Dr. Theodore F. Adams, of Richmond, Va., addressed a meeting of the organization's executive committee attended by more than one hundred Baptist leaders from over the world. He said that some Latin nations have made land ownership by Protestant congregations illegal.

United campaign planned for Buenos Aires: Practically all the Protestant groups in Buenos Aires are working together in preparation for the "Buenos Aires for Christ Crusade" October 21 to November 3, 1957. Meetings will be held in the great Luna Park indoor stadium which has a seating capacity of 12,000. The evangelist will be Dr. Oswald J. Smith, of the Peoples Church of Toronto.

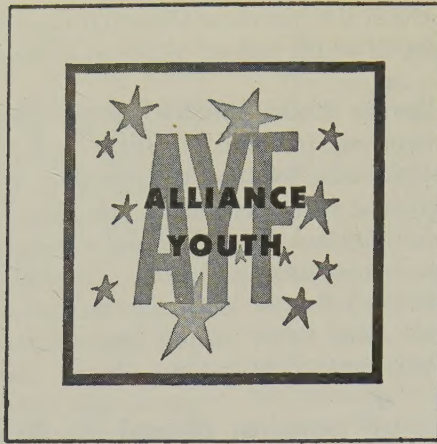
PEOPLE

Protestant named Navy chaplain of year: Chaplain (Lt. Comdr.) Peter Bol, USNR, Protestant chaplain for the United States Naval Construction Battalion Center at Fort Hueneme, Calif., has been named "Navy Chaplain of the Year," the Navy announced. Chaplain Bol will receive the citation at Navy Department ceremonies in Washington, D. C., on November 28, anniversary of the Chaplains Corps.

Rev. Jared F. Gerig named president of Fort Wayne: Rev. Jared F. Gerig, president of the Missionary Church Association, has been named president of Fort Wayne Bible College, it was announced by J. Francis Chase, Chicago, chairman of the college's governing board. The appointment is effective January 1, 1958, when Mr. Gerig will succeed Dr. S. A. Witmer, who continues as president of the college until that date when he will become executive secretary of the Accrediting Association of Bible Institutes and Bible Colleges.

Sheriff resigns to become Baptist pastor: A. S. Haney, Jr., a tough-looking deputy sheriff in Dallas, Tex., with the build of a football tackle, swapped his pistol and handcuffs for a Bible. He resigned to become pastor of the Red Springs Baptist Church in Texarkana, Tex. "Police work has always fascinated me, but I know the Lord has called me to the ministry," he said. "It's as simple as that."

Sallman gets award at Washington dinner: Warner Sallman, Chicago artist internationally known for his paintings of religious subjects, received the 1957 *Upper Room* Award for World Christian Fellowship at a dinner in the National Press Club, Washington, D. C. The announcement was made by Dr. J. Manning Potts, editor of *The Upper Room*.



WELDON B. BLACKFORD, Editor

What Is Your Life?

By Wendell P. Loveless

James asks a four-word question. And Paul answers it with three four-word answers. The question (James 4:14) is "What is your life?" That is vital for young people today. What is the meaning, objective and motive of life?

Some cynic has defined life as "the predicament that precedes death." Another has said, "Life is a brief and discreditable episode on one of the minor planets." Of course, there are always those who live in the basements of life and know nothing of the mountain peaks.

I believe thoroughly in education, and urge young people to get all they can of the right sort. But one may be thoroughly educated and yet know very little of the real meaning of life. Someone has defined the "intelligentsia" as "those who have been educated beyond their intelligence." Another has said that "some university graduates are those who have been on a four year loaf on father's dough, and have come home college-bred with a lot of crust." Those are the ones who have missed life's true meaning and objective.

Now, what is *your* life? Paul answers it for himself in a most satisfactory manner. But before we consider his answers, let's look at three false estimates of life.

First, there are *things*. Some young people live exclusively for material things. Remember the words of the Lord Jesus, "A man's

life consisteth not in the abundance of the things which he possesseth" (Luke 12:15). Have you ever thought that the leading business in America today is the junk business? Oh, we call it "clothes" or "cars" or "jewelry" or "house furnishings." But tomorrow all these things decay, and the junk man comes and hauls them away. John D. Rockefeller once was asked, "How much money does it take to satisfy a person?" He replied, "Just a little more." God doesn't ask us to ignore things, but He doesn't want things to control us. "Learn to hold loosely all that is not *eternal*." Use things to the glory of God.

A second false estimate of life is found in *thrills*. How often we hear the word "thrill" in conversation among young people today. This is a pleasure-mad day. Life today has been described by three words—*hurry*, *worry* and *bury*. But the thrills of earthly pleasure can't begin to compare with the thrill of living for Christ. Why eat at the greasy hamburger stands of the world when we may feast at the banquet of the Lord of glory?

A third false concept of life consists of *theories*. A great American humorist once said, "I'd rather know a few things for certain than be sure of a lot of things that aren't so." Man wants to go "headfirst." But God's way is "heart first." I'd rather be a believer than a philosopher. A

philosopher is always searching for truth. A believer is one who has put his faith for eternal salvation in the One who is the Way, the Truth and the Life—the Lord Jesus Christ. Peter wrote (2 Pet. 1:16), "We have not followed cunningly devised fables." We don't have to theorize about eternal matters. We may *know*, because God in His holy Word has revealed them to us with crystal clarity. The Word of God is twofold: the Bible, the *written* Word; and Christ, the *incarnate* Word.

Now look at Paul's answers to the question of James. James asks "What is your life?" Paul replies, "To live is Christ" (Phil. 1:21); "Christ liveth in me" (Gal. 2:20); "Christ . . . is our life" (Col. 3:4).

Paul did not say, "To me to live is to live as Christ lived." That would be impossible. Nor did he say, "I pattern my life after Christ." Nor, "I live the Christ life." We can't do that. Nor did he say, "I live for Christ" or "I live like Christ." But he did say, "To me to live is Christ." That's quite different. Can we say that? Or must we say, "To me to live is pleasure, or things, or money, or popularity, or fame"?

He answered also, "Christ liveth in me." Paul let the Lord Jesus live out His own life in him and through him. Paul simply moved out and let the Lord Jesus move in. That's the secret of what we call the "victorious life." You and I can't live the "Christian life." You can't live my life, and I can't live your life. We can't live the "Christ life." But Christ will live His own life in and through us as we allow Him to do so. We have Christ within us as we have taken Him to be our Saviour. He is our life.

What is *your* life, my young friend? Is it Christ? Or is it self? Is it for time, or for eternity?

AYF Guide

Bible reading plan for school days

OCTOBER 21-25

Monday	Genesis 4
Tuesday	Psalm 4
Wednesday	Matthew 1:18-25
Thursday	Psalm 49
Friday	Acts 3



A Break with Ancient Customs

By MRS. P. A. VOTH, *Thailand*

A crowded bus I was riding wove its way tortuously through the snarl which is Bangkok's traffic. I felt fortunate to have found a seat, for I well knew the effects of swaying dizzily in a hot, crowded bus.

In the seat just in front of me I noticed a young man in the yellow robe of the Buddhist priesthood. Suddenly he turned and, gazing directly at me, spoke in English. This was most unusual, and I noticed that people all around were staring as we carried on a short conversation in English. The young priest was smiling genially instead of assuming the blank expression which those of this order usually turn to the public gaze. He listened intently to my carefully pronounced English words. Soon, however, his own small stock of memorized sentences was exhausted. I thereupon spoke to him in the Thai language, and his eyes widened in surprise and pleasure to hear his language spoken by a foreigner. I told him how he might continue to develop his English by following a correspondence course in the study of the greatest book in all the world—the Bible. He was interested and gave me his pen and notebook so that I might write the address of the Alliance Literature Department. I also presented him with two gospel tracts; these he took without hesitation and thanked me kindly. Before leaving the bus

Every means is taken to reach the multitudes of Viet Nam with the gospel. In the city of Saigon (population 1,614,200) a conveniently located bookstall offers Christian literature to the thousands who pass each day.

he said "good-by" to me in English.

As I continued on my way I pondered this surprising deviation from rigid cultural patterns which have existed for centuries and to which I had become well accustomed during my years in Thailand. A Buddhist priest is supposed to be under obligation to keep 227 rules and commandments. One of the best known forbids him to look directly into a woman's face or to accept anything directly from a woman's hand; there must always be an intermediary.

Across my mind flitted the memory of a young missionary who a few years ago had an amusing experience during her first days in Bangkok. She had boarded a crowded streetcar which started with a jerk, throwing her violently against other passengers near the entrance of the car. She reached frantically to steady herself and found that she was clutching the robe of a Buddhist priest. He hurriedly pulled himself away, but another passenger began to scold her roundly for having "touched" a priest's robe. This he did in English, and repeated "It is a big sin . . . it is a big sin."

"I suppose," she commented ruefully, "it would have been better for me to fall off the moving car."

Certainly my recent experience is an indication that Thailand's young people are today receptive to new ideas and eager to progress and ad-

vance, leaving behind old, outmoded customs.

Several days later the young priest followed up the contact on the bus. He visited the literature department and enrolled for a series of studies in the Gospel of John. Pray that God's Word of truth may grip the hearts and minds of the young people of Thailand.

Training Workers for the Lord

By MISS LOIS BOEHKE, *Indonesia*

In April the annual conference of the Lower Kayan River district was held in the village of Long Peso, about a twenty-minute walk from Long Bia. Bible school was closed for the week and the students attended all the devotional sessions. The national church invited Rev. Rodger Lewis, our missionary from Bali, to be the main speaker. Some persons received Christ as Saviour and many of the workers and many students were helped, testifying that it was a time of real blessing and refreshing from the Lord. About eight hundred people attended the conference.

After the conference Mr. Lewis held four days of meetings in the Bible school. He was loved by all the students and had a fruitful ministry among them. There were some who made definite transactions with the Lord.

The month of May was an exceptionally busy one. On the sixteenth thirteen students were grad-

D. I. JEFFREY



uated after four years of training. Two of these were women; they made the best grades in their class! The graduation service conducted by the graduates was lovely. The theme was their class motto, Ephesians 3:8, "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Pray much for these new workers, that God will keep them by His power and give them a fruit-bearing ministry in the various areas where they will minister.

Our new school term began July 8. There are approximately seventy students in the school this year. New students include fourteen from the Mahakam district, seven from Sesa-yap, two from Pudjungan, one from the Apo Kayan and two from the Lower Kayan River district. The new class is one of the largest we have ever had at Long Bia.

Again we ask for your prayers on behalf of the work at Long Bia. It is a great responsibility to train these young people. Rev. and Mrs. R. R. Rudes are in charge of the Bible school, Miss Pauline Roseberry and I will be teaching and nursing and we have four national teachers: Miss Fransina Davids, Mr. Matus, Mr. Tomas and Mr. Rumengan, all of whom are a big help in the work at the school.

God's Answer in My Extremity

By REV. THOMAS BOZEMAN, *New Guinea*

Following the frightening attack which tribesmen in Pass Valley made upon a survey party (THE ALLIANCE WEEKLY, Sept. 4). Mr. Bozeman received word that his wife had been taken to the hospital for an operation. He later wrote to friends that the two events so occupied his mind that he could attend to nothing else for a while. In the following account he relates how the Lord undertook for him in that time of extremity, healing his wife and re-uniting the family.

The same week that we went to Pass Valley my wife went to the coast. X-ray pictures taken of her kidneys revealed the presence of stones. About five days after the X-rays were taken, Frances became violently ill and was taken immediately to the hospital. The doctor and surgeon examined her carefully and said that she had acute appendicitis and decided to operate

immediately. She came through the operation fine and had a normal recuperation.

I was still in the valley at the time. It was quite a shock to hear over the radio that my wife was in the hospital. I couldn't leave my station because of the quarantine at the coast for Asiatic flu. When Frances was given her clearance and left the hospital they took more X-ray pictures to check on the kidney stones. There was absolutely no sign of a stone in any of the pictures. We are confident that the Lord definitely answered prayer.

In the last week of August the quarantine was lifted, allowing our missionaries who were at the coast to return to their stations. Frances and the children came back to the Baliem on September 4 and I was certainly happy to have them home again. Frances is fine now and we praise the Lord for what He has done.

The work is progressing here under the enabling of the Lord. There is growing interest in our Sunday school classes for Dani boys. They are always bringing in new ones. One of the boys came to me last Sunday before the class and said, "Now today when we have the lesson and you call on several of us to pray, be sure to let me pray. You haven't called on me in two weeks." I am encouraged and blessed in my heart to see how the boys are taking a positive stand.

"My Ambition"

Selections from themes written by third-year students in the Teachers' Training School at Maduda, Congo, literally translated by Miss BETH SEVERN.

YOSAFATI KANDU: "From the time I began primary school I agreed with God that I would use the little measure of knowledge I have in His work. After I finished the first five grades I used that small measure I had of learning to serve Him in teaching a class in the district, and He helped me to know ways by which I could lead my own people. After that I wanted to come to this school where I would increase in knowledge. . . . The studies are often hard for me but as I see His help I return thanks to Him. I am happy to serve Him for I know that He will give to me the things that I of myself would never be able to understand. I love His work and have consecrated myself to it."

KABELI KONDE: "My desire in this life excels to follow carefully the way of the Lord for I know that ahead is life everlasting. . . . I want to do His will as it is for me. One hymn which we sing ('Fully Surrendered') says, 'I am Yours, not mine'; that thought solemnizes me."

AXEL BWANGI: "My intentions are to work for my Lord Jesus Christ for I know His love. I can say that there is nothing I know of that surpasses that in value. . . . With Joshua I can say, 'As for me and my house, we will serve the Lord.'"

Rev. and Mrs. D. W. Capps and Rev. L. J. Cutler, India (see page 12)



THE GROWING SUNDAY SCHOOL

MAVIS L. ANDERSON, Editor

Churches and Christian Schools: Are They Pulling Together?

"Christian schools have not fitted a man for business unless he is fitted to serve Christ as a lay worker. Too many Christians feel they can be laymen and avoid serving responsibility."

That's the opinion of California Free Methodist pastor David Smith. It's shared by growing numbers of evangelical church leaders who can not find enough people who know how to teach Sunday school, lead boys' and girls' clubs, set up a church budget or visit and counsel in homes.

The solution: "Christian education courses should be required in Christian schools," declares Smith.

He's not alone in this belief. Scores of laymen and pastors have finished studying Bible doctrine, history and literature—and discovered they didn't know how to teach children or guide adults.

On a percentage basis Sunday school attendance in the United States is now growing more rapidly than the population. There is one teacher for approximately every thirteen pupils. By 1970, if Sunday school attendance continues to go up at the same rate, five million teachers and officers will be needed. For youth work, adult counseling and other activities outside the Sunday school, more Christian education workers will be necessary.

How well will the thousands of students now attending Christian colleges, Bible schools and seminaries be prepared to meet the need?

Solution to the problem is partly your responsibility—whether you're

a student, Christian educator or church member.

1. It's up to the Christian student—whether he's preparing for life in a profession, business, the ministry, missionary service or the home—to make sure his education includes training for service in the church and Sunday school. Students whom the Lord leads to secular schools will probably want to spend some time at a Bible institute. Young people in Christian schools will want to make certain that their four years include some training in Christian education, whether the school requires it or not.

2. Great responsibility lies in the hands of the Christian school.

Pittsburgh pastor Dr. Kenneth Fraser (C. & M. A. Church, Northside) insists: "A Christian school must have a very carefully supervised practical work department working in close coöperation with surrounding evangelical churches. Musicians, singers, preachers, Sunday school and youth leaders should all be given regular assignments."

Dr. Edward Simpson, president of the National Sunday School Association and dean of the newly-formed Pillsbury Baptist Bible College, Minneapolis, goes further than that. He believes each Christian school should:

—Require at least one course in Christian education of all students.

—Require an "internship" for those going into Christian work professionally.

—Conduct local "refresher" courses for those already in the

work, preparing leaders to train local Sunday school teachers.

—Offer a variety of Christian education courses.

At present, Christian education is a field taught largely by women. Undoubtedly this has contributed toward the notion that Christian education courses are "beneath the dignity of future pastors."

Seminary leaders have not yet fully convinced future pastors that taking Christian education courses isn't just dabbling in a woman's field.

Rev. Clate Risley, executive secretary of the National Sunday School Association, points out: "We will never challenge the men of our seminaries and Christian schools to get interested in and informed about Christian education at the local level until we have men in our Christian colleges and seminaries teaching it."

In recent years Christian schools have made big strides in catching up with the need for Christian education courses. Many are continuing to stress and improve courses. But the challenge to all is still great.

Teachers and school administrators must alert students to feel the responsibility for service, even during school days. To accomplish this, each must first be enthusiastically concerned over local needs himself.

3. Finally, church members themselves are responsible. Here's what they can do:

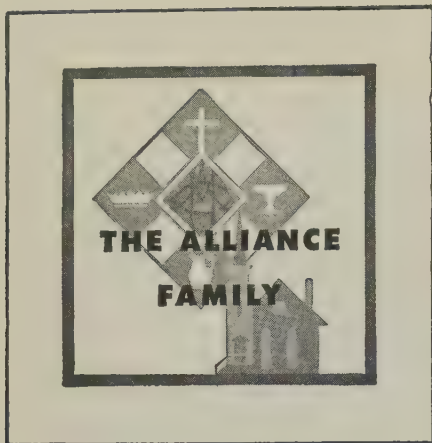
—Encourage church young people to take Christian education courses.

—Seek more training for service when possible from local Christian schools or church training classes.

—Encourage local students to serve various church committees.

"This," explains Pastor Fraser, "would give young people a firsthand knowledge of the spiritual, organizational and administrative life of the church and groom them for effective service later in their local churches."

—Pray for local teachers and administrators and for Christian students. Ask the Lord to give to them and to yourself the burden and ability to teach and to lead effectively.—Condensed from *Christian Life Magazine*, April, 1957. Reprinted by permission.



CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod, The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

To the Fields

Rev. and Mrs. A. C. Eicher and daughter, Janet, sailed from New York on September 17, returning to India for their fourth term, having first gone to the field in 1932. Their other two children, Ann and David, are remaining in the homeland to complete their education. The Eichers will be stationed at Akola. They are members of the Jefferson Park Bible Church in Chicago and are supported by the World-wide Prayer and Missionary Union.

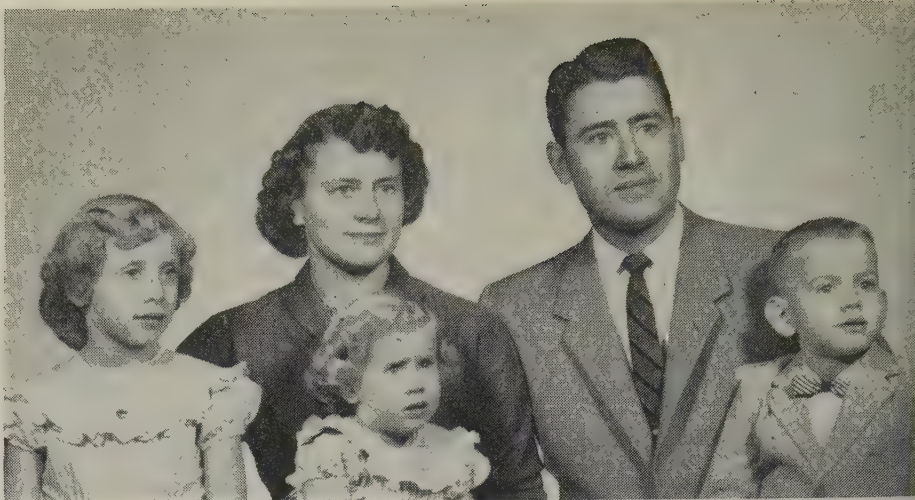
Rev. and Mrs. D. W. Capps and *Rev. L. J. Cutler*, Mrs. Capps' father, sailed from New York on September 18, returning to India. Mr. Capps for his second term and Mrs. Capps for her fourth term. Mr. Cutler joined the C. & M. A. in India in 1895 and has served for sixty-two years. He is now retired. (Picture on page 10.)

Rev. and Mrs. Gordon L. Diehl and children, Barbara, John and Janice, sailed from New York on September 19, returning to French West Africa for their second term. Mr. Diehl is a member of Beulah Tabernacle in Edmonton, Alta., Canada; Mrs. Diehl is from the C. & M. A. church in Mountain Lake, Minn. They will be stationed at Béoumi in the Ivory Coast.

Mrs. Laird L. Kroh left New York by plane on October 2 to rejoin her husband and family in Israel after being home for medical treatment.

On Furlough

Rev. and Mrs. Leonard Braley arrived in Houston, Tex., on September 13. Mrs. Braley, who was stricken with polio in Cambodia on August 8, was first taken to Manila where she underwent treatment until September 8. From there she was taken by air to the Jefferson Davis Polio Hospital in Houston. Their two children, Cheryl and Carol, came home with Miss Lavinia McCart the latter part of August and have been with Mrs. Braley's parents in Green Forest, Ark. The children will rejoin their parents as soon as Carol recovers from scarlet fever.



Rev. and Mrs. Gordon L. Diehl and family, French West Africa

Rev. and Mrs. A. Paul McGarvey and children, Arlene, John, James and Patricia, arrived in Los Angeles on September 20, having completed their first term in Japan where Mr. McGarvey served as the field chairman. They will be making their home in Florida during furlough.

Misses Edith M. Barrett and *Betty M. Gattis* arrived in New York September 23, from Thailand, having completed their first term of service. Miss Barrett, who has been stationed at Ubon doing district work, will proceed to her home in Pennsylvania. Miss Gattis, who was in the headquarters office at Korat, will go to her home in Georgia.

Rev. J. S. Sawin arrived in San Francisco September 23 from Viet Nam, having completed his second term. Mrs. Sawin and the children came home in June and he remained until Rev. and Mrs. C. E. Carlson could replace them in the American Community Church in Saigon.

With the Lord

Mrs. J. U. G. Wilson, of Crossville, Tenn., went to be with the Lord on

July 21. She had been in poor health for some time. For over sixty years she had labored with her husband, Rev. J. U. G. Wilson, who survives, in the work of the Lord, being intensely interested in Alliance missions, especially Gabon. Mr. Wilson brought the message at the funeral and one of their daughters played the organ. The service was held in the Christian Church.

The New Generation

To *Rev. and Mrs. Herbert Wiggins*, Mount Vernon, Ohio, a daughter, Joyce Ann, on August 13.

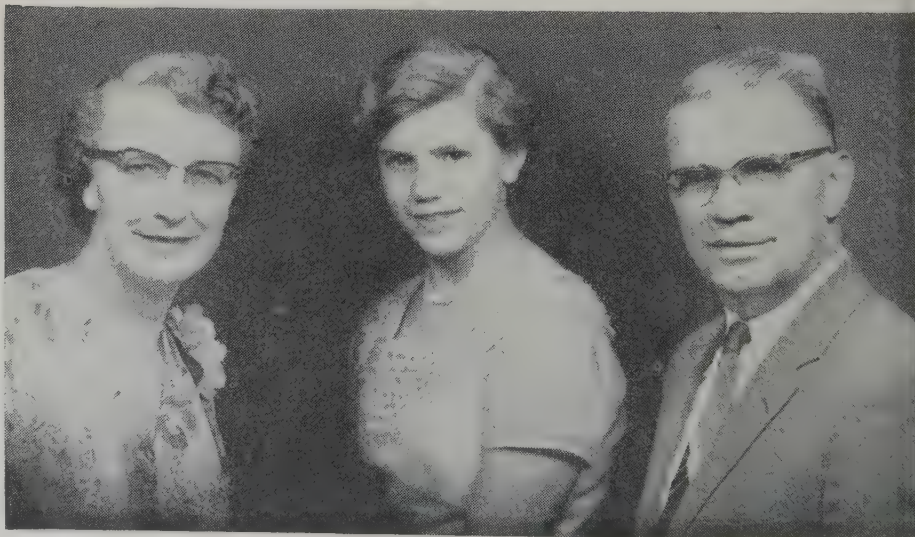
To *Rev. and Mrs. Gerald E. McGarvey*, Geneva, Switzerland, a daughter, Violet Elizabeth, on August 30.

To *Mr. and Mrs. Leon B. Gold*, Khonkaen, Thailand, a son, Alan Barry, on September 2.

Personalia

Dr. A. C. Snead, formerly Foreign Secretary of The Christian and Missionary Alliance, and Mrs. Snead have moved to Orlando, Fla., for retirement. Their address is 523 Woodland Ave., Orlando, Fla.

Rev. and Mrs. A. C. Eicher and daughter, India



Sunday

READING—1 Corinthians 10:1-15.

TEXT—"Let him that thinketh he standeth take heed lest he fall" (verse 12).

Israel's wanderings in the wilderness after they came out of Egypt lasted only forty years, but Israel's declension and degradation under the judges lasted over four hundred years. For an ordinary Christian to go back from God is a very serious thing; but for one who has known Him in all the fullness of His grace to turn aside from the higher pathway of a life of consecration is a far more serious and dangerous thing. The Word of God is full of the most faithful and solemn warnings and admonitions, even to those who have entered into the fullness of Jesus, to watch and stand fast, lest, being led away by the error of the wicked, they fall.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—Psalm 144:1-10.

TEXT—"I will sing a new song unto thee, O God" (verse 9).

Ruskin says, "Many mighty harmonies have been discoursed by instruments that had been dumb or discordant, but that God knew their stops." This is very true and is most encouraging to those who are conscious of the imperfections of their own lives. One says, "I can never live a truly sweet or beautiful life, for sin has so marred my soul and jangled all its chords." True, but God can take the instrument with the broken keys and the discordant strings and put it in perfect repair—"He restoreth my soul"; and under His touch and His breath it may give out music that will thrill men's hearts and delight the angels and God Himself. . . . The possibilities of beautiful living in even the most marred and imperfect souls are almost infinite. None need ever despair who will accept the divine grace and profit by the divine teaching and discipline.—J. R. MILLER.

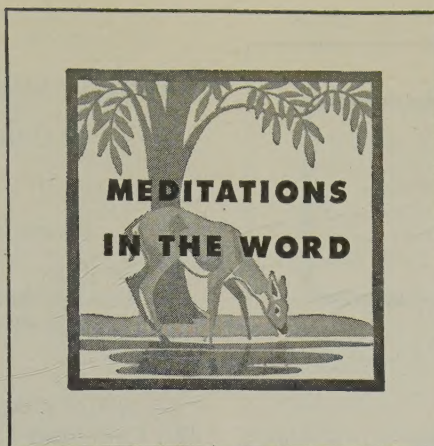
Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—Mark 1:32-45.

TEXT—"Rising up a great while before day, he went out . . . into a solitary place, and there prayed" (verse 35).

Think over your daily schedule and decide when in the twenty-four hours you could be alone with the Lord without interruption, and make up your mind to meet Him every day at that time. The duration of the interview will be determined somewhat by the other duties demanding your attention. A half hour daily, if more cannot be spared, is better than an hour today, no time tomorrow and such time the day following as can be conveniently spent in this way. The faithful keeping of this appointment prepares one



Compiled by EDITH M. BEYERLE

to receive impressions from the Lord and brings the consciousness of having definite dealings with Him. . . . In the secret place shut in with God (Matt. 6:6) we may expect leadings so definite as to assure others we have learned to understand His impressions.—L. H. DOWNING.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Luke 15:1-10.

TEXT—"Joy shall be in heaven over one sinner that repenteth" (verse 7).

No sheep in the folds,
No star in the west,
No babe lulled to sleep
On His young mother's breast.
But sheep of God's flock
Straying far from His love,
Have a glorified Man
Interceding above.

No gold and no myrrh,
No sweet frankincense,
But the gift of the heart
When the sinner repents.
No music on earth
From the angelic bands,
But the praise and prayer
Of the saved of all lands.

—BETTY SCOTT STAM.

Pray for Indo-China, Thailand; North-eastern, Eastern and Central Canadian Districts.

Thursday

READING—2 Timothy 2:1-10.

TEXT—"Endure hardness" (verse 3).

Things that would dismay people without God are to be welcomed by God's people. But we sometimes forget this. When that sudden, terrific disaster hit us, did we begin to praise God? The disaster was too much for us—but no disaster is too much for God; that is why He wants us to praise Him when things close in upon us. Dr. Graham Scroggie notes that Humboldt, the great naturalist and traveler, said the most wonderful thing he had ever seen was a primrose flourishing under the bosom of a glacier. "There would have been nothing wonderful about its blos-

soming in a garden, but under a glacier . . . The test of the vessel is the storm. If with the first rough weather it springs a leak or keels over, of what use is it on such a sea of life as ours?" We are to "endure hardness" as a good soldier of Jesus Christ . . . with no confidence whatsoever in our own strength, but with unlimited confidence in the unlimited strength of our Lord.—SUNDAY SCHOOL TIMES.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—1 Samuel 4:11-22.

TEXT—"The glory is departed" (verse 22).

No more tragic event can take place among the children of God than to suffer the loss of God's presence and glory in their midst. This happened in Israel when the acting priests, Hophni and Phinehas, insisted upon living their lives in the "flesh"—catering to the carnal instead of the spiritual life (1 Sam. 2). God is jealous of His glory but He suffers it to be trampled underfoot, so to speak, by enemy forces when His priests choose self-indulgence and sin instead of obedience to His Word of command and the maintenance of His glory. This is true of the individual also, as is so well illustrated in the life of Samson, the formerly God-upheld and God-used Nazarite judge, when he departed from his sacred vows and followed the way of the "flesh." What a solemn warning to all of us!—PAMEIL.

Pray for China, Hong Kong; North-western, New England Districts.

Saturday

READING—Acts 6:1-10.

TEXT—"Look ye out among you seven men . . . whom we may appoint over this business" (verse 3).

As long as we dare to think that secular life must be a separate existence from the spiritual, that earthly engagements cannot be fulfilled in uninterrupted communion with God, just so long are we living outside the purposes of God, contradicting the majesty of our true nature and denying the efficacy of the gospel of Jesus Christ. There may be a manifold manifestation of the great purposes of life, but throughout all these manifestations there ought to run one great unity of principle, one purpose, one idea. Unless that unity of life pervades every operation in which we engage, it is no wonder that we lack communion with God the Father and with His Son, Jesus Christ, that religion is divorced from business and that what men call the privileges of the gospel are in their minds disassociated from the duties and the demands of daily existence.—H. W. WEBB-PEPLOE.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.

SUNDAY SCHOOL LESSON—OCTOBER 27, 1957

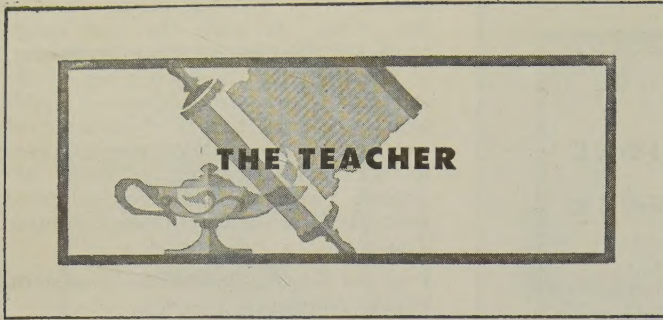
Using or Abusing Our Freedom

1 Corinthians 8

DEVOTIONAL READING—Galatians 5:13-25

GOLDEN TEXT—"There hath no temptation taken you but such as is common to man: but God . . . will . . . make a way to escape, that ye may be able to bear it."

—1 CORINTHIANS 10:13.



BACKGROUND AND LESSON ORIENTATION

The right course of conduct for a Christian is sometimes difficult to discover. Honest doubts as to the right behavior have led many a sincere person to a counselor. Such a procedure has its pitfalls. Well meaning advice has sometimes compromised another's conscience. Christians need to discover Biblical principles to help them in such matters. Christianity is a way of freedom but not a way of license. Christianity must overcome heathen practices or be overcome by them. In the enlightenment of conscience a minister may do his finest work—or his worst. A list of negatives can be disillusioning and absurd. Principles grounded in the Word can guide us through fringe areas where the Bible does not speak expressly. Believers can develop the ability to decide the right.

SIMPLIFIED OUTLINE

1. *Love Tempers Enlightenment*
—1 Corinthians 8:1-6.
2. *The Abuse of Christian Liberty*
—1 Corinthians 8:7-9.
3. *A Principle Expounded*—1 Corinthians 8:10-13.

KEY WORD ANALYSIS

"Things offered unto idols"—*peri de ton eidolothuton* (v. 1). The expression "sacrificed to idols" is one word in the Greek. It was the flesh of the victim after it had been used for sacrifice to an idol. It was either eaten by the temple priests or sold to the shambles. In the latter case it could easily present a problem to the conscience. A man

with delicate religious sensibilities would look upon it with loathing because of its former association. A person who was aware of the nonentity of idols would accept it as fit for food. The issue arose not in eating or refusing to eat but in the manner in which it was regarded in the Christian community. Abstinence is better than causing a brother to err.

COMMENTARY ON THE PRINTED TEXT

1. *Love Tempers Enlightenment* (1 Cor. 8:1-6).

The subject of idolatry involved many areas of life in the readjustment of ethical behavior for these former pagans. With just a tinge of irony Paul addressed a group that boasted of being informed to the extent that they could exercise freedom in such matters. They looked with condescending pity upon those whose eyes had not yet been opened. Paul traced this trend to its source and found it to be an inflated ego.

Pride has a way of producing an intellectual approach to ethics. Therefore Paul introduced love as a controlling motive. That which may be irrelevant from the intellectual point of view may become vital when viewed with love for Christ. An intellectual view of ethics may only be a display of spiritual ignorance (v. 3). The mutual understanding between the Lover and the beloved is of more concern to the saint.

Paul then left the principle and turned to the problem which evoked it. True, an idol is a nonentity. God is the only Deity.

2. *The Abuse of Christian Liberty* (1 Cor. 8:7-9).

Not everyone has arrived at a clear understanding of the principle stated above. He cannot be led to the right moral decisions because he has not yet learned to think with enlightened certainty. Here tolerance is called for. Care is necessary in imposing our standards on others or flaunting our liberties before the weak.

Sound Christian conduct is inherited from the new watching the old. What they see and learn is sometimes atrocious. It may produce a moral dilemma in which the new believer may ultimately condemn himself by his actions while following the loose conduct of an "enlightened brother." That which the Spirit may not make a moral issue to you may already be one with a brother without understanding. Love is the only safeguard in such cases.

3. *A Principle Expounded* (1 Cor. 8:10-13).

At this point Paul became specific in applying his principle. He chose a hypothetical case of an enlightened brother who assumed he could eat with former associates at an idol feast. Paul did not deal with the conscience of the libertine, but concerned himself with the one on the sidelines who observed the careless one. He had committed the crime of the "worldly Christian." A weak Christian was led to take the loose path because he saw a "stronger" one taking it.

Note that Paul here pinned a moral catastrophe in a weak brother upon the enlightened act of a careless Christian. The principle expounded here ought to be ingrained in every sincere follower of Christ, viz., my brother's feelings are more important to me as a servant of Christ than the use of my Christian freedom. Paul's greatest passion was to win men to Christ. There is no principle of the Bible which tests our true "burden for souls" like this one!

emptied the Corinthian church of most of its members by slamming negativism at them. This would have added confusion to a situation already confused. True Christians walk in light if they are given it.

HELPFUL HINTS FOR LESSON PREPARATION

Careful preparation will include reading on *idolatry* in a good Bible dictionary. The problems in Corinth were hangovers of heathenism. Some modern preachers would have

Local Conventions

Convening October 20-27

Missionary work is not an afterthought in Alliance churches. The pressing responsibility of getting the gospel to all men is being responded to through a consistent convention program which brings the missionary appeal to sharp focus every year in the communities where the churches are located.

New England District

Brookline, Mass. October 20-27
Hopedale, Mass. October 21-27
Needham, Mass. October 23-27

Northeastern District

Johnson City, N. Y. October 20-27
Endicott, N. Y. October 20-23
Binghamton, N. Y. October 20-23
Susquehanna, Pa. October 24-27
Great Bend, Pa. October 24-27
Syracuse, N. Y. October 20-27
Cortland, N. Y. October 20-23
Ithaca, N. Y. October 20-23
North Syracuse, N. Y. October 24-27
Auburn, N. Y. October 24-27
Riverhead, N. Y. October 24-27
Southampton, N. Y. October 24-27
New York, N. Y.
(East 29th St. Spanish) .. October 20-23
(East 6th St. Spanish) .. October 20-23
Brooklyn, N. Y.
(Greenpoint) October 20-23
Jamaica, N. Y. (Spanish) .. October 24-27
Cranford, N. J. October 20-27

Eastern District

Lancaster, Pa. October 20-27
Red Lion, Pa. October 20-27
York, Pa. October 20-27
Bellefonte, Pa. October 20-27
(Hecla Park) October 20-23
Lock Haven, Pa. October 24-27
Avis, Pa. October 24-27
Hammersley Fork, Pa. October 20-23
Allentown, Pa. October 20-27
East Stroudsburg, Pa. October 20-23
Springtown, Pa. October 20-23
Stroudsburg, Pa. October 24-27
Quakertown, Pa. October 24-27

South Atlantic District

Lenoir, N. C. October 20-23
Chattanooga, Tenn. October 23-27

Western Pennsylvania District

Greenville, Pa. October 20-23
Sharon, Pa. October 20-23
Bethel, Pa. October 20-23
Franklin, Pa. October 24-27
Oil City, Pa. October 24-27
Butler, Pa.
(Mercer St.) October 20-27
(Meridian) October 20-23
(Institute Hill) October 20-27
Great Belt, Pa. October 20-23
Chicora, Pa. October 24-27
East Brady, Pa. October 24-27
Punxsutawney, Pa. October 20-23
Clymer, Pa. October 20-23
Mahaffey, Pa. October 20-23
Burnside, Pa. October 20-23
Coalport, Pa. October 24-27

Irvona, Pa. October 24-27
McPherron, Pa. October 24-27

Southeastern District

Birmingham, Ala.
(Rocky Ridge) October 21-23
(Sandusky) October 23-27
(Pleasant Grove) October 20-23
(Germania Park) October 24-27
Bessemer, Ala. October 21-27
Tuscaloosa, Ala. October 24-27

Central District

Youngstown, Ohio October 21-27
Alliance, Ohio October 24-27
Bowling Green, Ohio October 21-27
Orrville, Ohio October 21-27
Sawyerwood, Ohio October 24-27
Lionilli, Ky. .. October 21-November 24

Northwestern District

McLaughlin, S. Dak. October 21, 22
Highmore, S. Dak. October 24-27
Glendive, Mont. October 20-23
Sidney, Mont. October 24-27

Cass Lake, Minn. October 20-22
Wadena, Minn. October 23-27
Tracy, Minn. October 20-22
Mountain Lake, Minn. ... October 23-27
Minneapolis, Minn.

(Central) October 20-23
Sparta, Wisc. October 24-27
Oneida, Wisc. October 20-22
Green Bay, Wisc. October 23-27
Owen, Wisc. October 20-23
Marshfield, Wisc. October 24-27

South Pacific District




Price, Utah October 22-27
Hiawatha, Utah October 22-27
Dragerton, Utah October 22-27

Eastern and Central Canadian District

Hamilton, Ont.
(Beach Gospel Chapel) . October 20-23
(Centremount) October 23-27

Western Canadian District

Saskatoon, Sask. October 20-27
Arcola, Sask. October 21-23
Parry, Sask. October 24-27

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The uprising at Obano a year ago appears to have been

The Last Stand of Stone Age Man

THE Kapauku people are the largest group in Netherlands New Guinea speaking one language. They were the first tribesmen in the newly discovered region of the Wissel Lakes to come in contact with men from civilized lands, and the first to hear the gospel.

In less than twenty years they have undergone a remarkable alteration in their attitude toward missionaries and toward all outsiders. It was the recognition that Stone Age customs are yielding to new ways which stirred the tribal die-hards to stage a frantic last stand.

Except for one thing, in the providence of God, the violent uprising at Obano last November (THE ALLIANCE WEEKLY, Nov. 21, 28, Dec. 5 and Jan. 2) would have abruptly halted missionary work and have set back the gospel advance for years. The small police force brought inland by government planes could not have quelled the rebellion so quickly had not the general sentiment of the people been against the agitators.

Since the uprising the Kapaukus have been more open to the gospel than ever before. Four men appointed as chiefs by the government have come to the missionaries asking for a worker to be placed again at Obano. Previous to the tragedy which took place there these men were indifferent to the gospel. Their request was granted. Spokesmen from several other outlying areas have declared that their people want God's Word and are begging for someone to teach them.

Widiabi, a Kapauku village chief and a baptized Christian, made a tour of his own area witnessing of Jesus. He later traveled to the Ilaga Valley, preaching as he went. Reports tell of Uhundunis gathering by the hundreds to hear him.

Resistance to influences from without has been broken. But civilization without Christ can corrupt as surely as does heathenism. Recent receptivity toward the gospel is encouraging, but much prayer should be made that the hearts of these people shall be turned to Christ before the temptations of the modern world begin to distract them.



K. TROUTMAN

*A Christian Kapauku
chief, at Wissel Lakes*

THE CHRISTIAN AND MISSIONARY ALLIANCE

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